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CONVENTION, LAMBETH TO

HEAD BISHOPS' AGENDA

DPS 87158

NEW YORK (DPS, Aug.6) -- "What goes round, comes round" could well be the theme of the 1987 House of Bishops meeting, as bishops of the Episcopal Church plan to look at recent challenges and old statements in light of their future ministry during the late September gathering.

About 140 diocesan, suffragan, coadjutor and assistant bishops, and some retired or resigned bishops, many with their wives, are expected to be present when the Most Rev. Edmond L. Browning, Presiding Bishop, calls the meeting to order on Sept. 25 at the Pheasant Run Convention resort in St. Charles, Ill. Bishops of the Church gather in interim meeting each year between meetings of the General Convention. At these interim meetings, the bishops address matters affecting their ministry as the chief pastors of the Church as well as study and reflect

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on the role of the Church in the world. This year, the meeting will be devoted largely to preparation for the General Convention of the Episcopal Church and the Lambeth Meeting of Anglican Bishops, both of which will take place in the summer of 1988.

Topics known to be on the agenda, as of this writing, include: four special sessions to explore the themes of the Lambeth Conference; reports by the Urban Bishops, the theology committee and the Board for Theological Education/Council of Seminary Deans; a report and discussion on the committee exploring the pastoral and doctrinal implications of the women in the episcopate; and a progress report and discussion on the work of the Human Affairs and Health commission on human sexuality. The House also is scheduled to consider reports on a study paper on ministry that had been drafted last year.

The Human Affairs panel had been asked to report its work to the House last year after a resolution pressing for a clear statement on "traditional sexual morality" was offered by a number of bishops. A substitute motion commended their concerns to the Committee and directed a progress report.

Bishop Edward Jones of Indianapolis has been chairing an ad hoc committee of bishops to explore the full range of ramifications for the Church of the election and ordination of a woman to the episcopate. His panel's work was given a pastoral and collegial focus when a group of conservative bishops last year issued a plea for a "mode of accommodation...a positive solution" toward members who could not accept such a step. In a resolution passed near the end of the session, the House emphasized its stand that most members did not intend to withhold their consent from a woman's consecration but commended the process of study and consultation Browning had initiated. The statement acknowledged the plea for "restraint" expressed by Anglican primates when they had met in the spring.

In addition to topics raised last year, the meeting will be the focus of centennial celebration of the development of the Chicago-Lambeth Quadrilateral -- declaring the Scriptures, the Nicene & Apostles' Creeds, the sacraments of Baptism & Eucharist and the historic episcopate to be the basis of "Home Reunion" -- which was promulgated by the bishops in 1886 and adopted in a modified form by the Lambeth Meeting of 1888. An intensive three-day National Ecumenical Consultation

will precede the bishops' meeting and will explore the document's role in shaping Anglican heritage and vision historically and its continued role in ecumenical strategy.

Speakers and conference leaders will include the church historian Dr. Martin Marty of the University of Chicago, Dr. Marianne Micks of the Virginia Seminary, Archbishop Michael Peers, Primate of Canada, and Canon Samuel Van Culin of the Anglican Consultative Council.


The meeting will open with a service, reception and dinner the evening of Sept. 25. On Sept. 26, the party will travel into Chicago for a celebration of the quadrilateral at the diocesan Cathedral. In the afternoon, Browning will deliver his annual report to the House.

On Sunday, after worship, the House will spend most of the day on Lambeth issues with morning and afternoon reports and a dinner at which Van Culin will speak.

Beginning Monday, Dr. Micks will deliver a daily meditation to the House at the opening of each day's work. Lambeth, women in the Episcopate and legislative matters take up the rest of the agenda. Tuesday will see the conclusion of the Lambeth presentation and, on Wednesday, the bishops will hear from Bishop George Hunt of Rhode Island on the Human Affairs report. There is a large block of time set aside for consideration and response of that report.

The meeting will end Thursday evening with a dinner honoring retiring bishops.

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MISSIONARY, CHN

POSITIONS FILLED

DPS 87159

NEW YORK (DPS, Aug. 6) -- Presiding Bishop Edmond L. Browning has named the Rev. Mark Harris to the position of coordinator of overseas personnel at the Episcopal Church Center and Gloria H. Brown of Los Angeles as the new staff officer for the Coalition for Human Needs.

Harris, who has been coordinator for ministry in higher education at the Center for the past five years, took up his new position on Aug. 1. As coordinator of overseas personnel, Harris is responsible for oversight of recruitment and training of overseas personnel, missionaries and Volunteers for Mission, as well as pastoral support for those persons, both in the field and for their return. His office responds to requests from the world-wide Anglican Communion for personnel assistance and encourages Episcopalians to offer themselves as missionaries to meet these expressed needs.

A 1967 graduate of the Episcopal Theological School who spent a semester as an exchange student at El Seminario Episcopal del Caribe in Puerto Rico, Harris began his involvement with the church overseas when he and his wife, Kathryn, served as missionaries in Puerto Rico in 1967-69. In the years since, he has been closely involved with a number of programs in the Diocese of Haiti and most recently has consulted with the Diocese of Costa Rica as they establish a chaplaincy at the national university in San Jose.

The Mobile, Ala., native received a B.A. from Tulane in 1961. Upon his return from missionary duty, he was associate chaplain at Canterbury House, University of Michigan, until 1972. He served as chaplain of the University of Delaware, 1972-78, and as interim pastor of a number of churches in Delaware from 1979-82. He was editor of the ministry in higher education journal, Plumblin, 1978-82.

Harris and his wife have one child.

Brown brings a solid and varied background in human services and community involvement to the post. The Coalition is an umbrella organization through which the racial, ethnic and social issues ministries of the National Mission unit identify issues of social and economic justice affecting

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their constituencies, help develop ministries and provide funding for these ministries. A primary focus for Brown will be fostering partnerships between dioceses, congregations and community groups in the development and implementation of ministries addressing basic human needs and issues of social justice.

A member of Christ the Good Shepherd Episcopal Church, Los Angeles, Brown developed and administered the Good Shepherd Center for Independent Living, a congregation-based center which specializes in rehabilitative services for the aged and disabled in the inner-city. She was an at-large member of the Coalition for Human Needs Commission, 1980-82, and, during her tenure, she was a member of the planning committee for the National Conference on Racism, which the Coalition sponsored in 1982. She has also served on several diocesan and national church committees and task forces.

Brown holds a B.S. degree in psychology from Wayne State University and an M.S. degree in rehabilitative counseling from San Francisco State University. She is currently working on a Ed.D. degree in counseling at the University of Southern California.

According to the Rev. Earl A. Neil, executive for National Mission and Brown's predecessor in the CHN position, which she takes up Sept. 1, "Gloria brings a strong commitment to social justice and a deep understanding of the Church's role in effecting this goal."

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SUMMER RITES HIGHLIGHT

INDIAN MINISTRY

DPS 87160

NEW YORK (DPS, Aug. 6) --The Most Rev. Edmond L. Browning stood in the center of a great circle of American Indians in the twilight of the longest day of the year on the Rosebud Sioux Reservation in South Dakota, and in solemn ritual -- as old as time among the peoples of the plains -- the Presiding Bishop was honored in a name-giving ceremony. The Rev. Clyde Estes of the Crow Creek Sioux Reservation proclaimed the name of the 24th primate of the Episcopal Church to be "Inyan Wichasa": ("Man of Rock.")

This high point was but one of many in Episcopal Indian events in June.

Each weekend of the month found Native American Episcopalians assembled in convocation -- in the Yukon River valley of Alaska, in the highland desert of the Navajo Reservation in the Southwest, in the sweeping plains of South Dakota reservation country and, paradoxically, at the first cathedral of the American Church, Faribault, Minn. Combined attendance at the four surpassed 3,000. These summer gatherings among Episcopal Native Americans are not unlike the traditional summer-time assemblies of tribal bands, which annually came together along the banks of rivers and brooks for visiting, feasting and ceremonials.

The Presiding Bishop participated in two of this summer's convocations: the tri-diocesan convocation of Minnesota, North Dakota and Eau Claire at Faribault; and the progenitor of all Episcopal Indian convocations, the 115th Niobrara Convocation in the Diocese of South Dakota.

Alaska Interior Deanery Gathering

The series began with the Alaska Interior Deanery gathering at the old town of Fort Yukon, located eight miles north of the Arctic Circle on the great Yukon River. It was here at Fort Yukon, established as an outpost of Hudson's Bay Company, that the Gospel and the rites and doctrines of the Church of England first came to the Athabascan peoples.

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The summer of 1987 marked the centennial of Episcopal mission among Alaskan Natives, which began at Anvik. Today one out of every two Episcopal communicants in the gigantic Diocese of Alaska is either Indian or Eskimo. There are 28 predominantly Alaska Native congregations scattered along the Yukon River and its tributaries in the deanery and along the northern coastal region from Nome to Barrow in the Arctic deanery. Many of the 1,800 Alaskan Native communicants also worship in 20 mixed congregations from Anchorage southward.

The 1987 meeting was held at St. Stephen's Mission, which formerly administered the Hudson Stuck Memorial Hospital, an Episcopal medical center to which patients were brought by dog team for treatment. While there are few dog teams now, travel still poses a formidable problem, and primary linkage is by the diocesan plane piloted by the Rev. Andy Fairfield.

Native Alaskan concerns basically mirror those of Native Americans of the "lower 48" -- leadership development through training and education for clergy and laity, compensation for clergy and lay leaders, local control of church property (land, buildings and income), unmet needs for alcohol and drug abuse programs, youth leadership programs and ministry development.

In his address, the bishop, the Rt. Rev. George Harris, stressed that he had agreed to commit ten years to this post and that he is in his seventh year of the commitment. He challenged the gathering to keep this timetable in mind in preparation for new leadership and direction.

Among "lower 48" guests at the meeting were Tolly Estes, a young Lower Brule Sioux from Fort Thompson, S.Dak., who was the official National Committee on Indian Work representative; the Rev. Susan Eastman of Oregon, who represented the Province VIII Indian Commission; and Carol Hampton, Native American Field Officer.

Navajoland Convocation

The second weekend of June brought to the fore a new Navajo postulant for Holy Orders, Buddy Arthur of Farmington, N.Mex. and an unanimously adopted resolution addressing structure and status of the Navajoland Area Mission, now unique in Episcopal Church framework. The proposal, presented by Bishop Wes Frensdorff, has been drafted over the past year by the Council of the Episcopal Church in Navajoland. The proposal, which takes into account Frensdorff's previously announced

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intent to resign his part-time episcopate following 1988's General Convention, has been forwarded to the Commission on Structure, the Presiding Bishop and the Executive Council.

The 12th annual Convocation was held a stone's throw outside the boundaries of the 25,000-square mile Navajo Reservation at the outskirts of Farmington, in the old Episcopal complex which once housed the only hospital or medical facility for the Navajo people within the entire eastern sweep of the reservation. The old hospital now houses the offices of the Episcopal Church in Navajoland, and All Saints' Church, decorated with hand-woven Navajo rugs, colorful banners and altar hanging and a rustic stylized crucifix, which was crafted by Victoria John, a communicant of All Saints'.

The convocation, which throughout provided bi-lingual translation, opened with renewal of baptismal vows, hymns in Navajo and English languages, Holy Eucharist and healing services. Frensdorff was assisted by the Presiding Elder (Adah Sedahi), Fr. Steven Plummer, as well as by Navajo deacon Yazzie Mason and postulant Arthur.

Vital and consequential business meetings were chaired by the Presiding Elder; many reports reflecting growth and progress were presented by laity from the three regions of Arizona, New Mexico and Utah which comprise the area mission; 18 Navajos were awarded certificates of commendation for Education for Mission study. It was reported that during the past year, the area mission has held four workshops on ministry development and several spiritual growth conferences and that a dozen Navajo men and women would be attending a two-week mid-summer course conducted on the reservation by professors from Seabury-Western Theological Seminary.

Most impressive, however, was the quantity and quality of growing youth work in the Episcopal Church in Navajoland. Twenty-eight young people, some in their late teens, met separately to organize their first youth council. Arthur, youth director, was assisted by Fr. Kerry C. Neuhardt of the Diocese of Arizona and two youth directors from his parish. Curtis Yazza, a substance abuse counselor for a tribal program at Window Rock and communicant of Good Shepherd at Fort Defiance, presented a workshop on alcohol and drug abuse.

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Plummer and Delphine Mason were elected deputies to General Convention, where Epsicopal Church in Navajoland has voice but no vote -- and were also named as delegates to Province VIII Synod. Elected alternates for General Convention were the Rev. Jack Fowler and Pauline Dick, with Fowler and Lorraine Nelson named as alternates for Synod.

Introduced as "our Choctaw grandmother," Owanah Anderson, national Indian ministries staff officer, was asked to share final reflections on the 12th annual Convocation. She commended the Episcopal Church in Navajoland's spiritual growth and expanding programmatic goals but cautioned the Area Mission to be prepared to exercise patience as it seeks General Convention endorsement for structuring; to which Plummer responded: "We have patience; we are Navajo, the people who survived the 'long walk.'"

Social highlights of the Convocation, attended by 300, included a munificent banquet with a profusion of wild flowers -- gathered and arranged by John -- as table decoration. Hampton was banquet speaker. Convocation guests, including Blanche Zembower of Denver, official NCIW representative, were presented handcrafted gifts. The desert dusk brought the quick-quick steps of the old Navajo dances to the drum beat and singing of Paul Mason.

115th Niobrara Convocation

More than 2,100 were present for the meal which followed the final Eucharist at the 115th Niobrara Convocation, held deep in the Rosebud Reservation at the village of Mission, home of the now closed historic school for Indian boys founded more than a century ago by the Rt. Rev. William Hobart Hare, bishop of Niobrara. The bishop of the non-geographic missionary diocese of Niobrara had oversight of the great Sioux Nation and, during his long years of service, extending from 1873 until 1909, Hare confirmed 10,000 Lakota-Dakota Indians in the Episcopal Church.

Indians of many tribes, though predominantly Lakota-Dakota (Sioux), plus non-Indian clergy and laity, began to arrive on June 18, to register at the beautiful old St. James Chapel erected in 1884 as Ephphatha Chapel and located at the edge of the Bishop Hare school complex. Most of the participants came prepared to camp, as had been the custom of olden times, when 500 tepees had dotted the prairie in Niobrara Convocations of past generations. In 1987, only one tepee was erected; it was the white tepee by custom raised in tribute to the bishop.

DPS 87060/5

During the next three days, three persons were baptized, 85 confirmed two received, 77 commissioned as lay ministers, one couple married and an Oglala Sioux was ordained to the priesthood. Three bishops, including the Presiding Bishop; the Rt. Rev. Harold Jones, first Native American elevated to the episcopate; and the Rt. Rev. Craig Anderson, diocesan bishop; along with 119 clergy from 15 dioceses -- were present for the laying on of hands when Charles Montileaux, recently returned to the diocese from study at Seabury-Western Theological Seminary, was ordained to the priesthood.

During the course of the gathering, a national coalition of Native American clergy was organized, with the Rev. Webster Two Hawk (Rosebud Sioux) designated as chairman. The Covenant of Oklahoma II, issued at a major consultation on Indian ministry last autumn, called for the organization of a clergy network of Indians and non-Indians who minister among Native Americans.

The 86-year-old Vine Deloria, Sr., archdeacon of Niobrara deanery from 1960-68, journeyed from his retirement home in Arizona and immediately was center of a circle of listeners to his enchanting stories. Dr. Ben Reifel, former U.S. Congressman, traveled from Florida to visit with old friends and former constituents. Dr. Helen Peterson of Portland, Ore., returned to her origins as head of the Episcopal Church's National Committee on Indian Work, which convened a business meeting and welcomed two newly appointed members -- Ginny Doctor (Onondaga) of Syracuse, N.Y., and Cecelia Kitto-Wilch, M.D., (Santee Sioux) who is president of ECW for the Niobrara Deanery.

The Convocation passed two near-unanimous resolutions in support of bills pending in the United States Congress -- S.705, the Sioux Nation Black Hills Act, which calls for return of federal lands unlawfully taken from Sioux tribes in 1877; and S.129, the re-authorization of the Indian Health Care Improvement Act. Hundreds of signatures were affixed to petitions calling for enactment of these pieces of federal legislation.

The Presiding Bishop called the convocation to reconciliation and harmony in his sermon on Sunday morning. This final service was opened by a processsion of hundreds, many walking behind banners of the 86 Indian congregations of the diocese. The Primate spoke of his own ministry as one of servanthood, as he seeks to understand the special concerns and special visions of all the People of God and his whole Creation.

DPS 87060/6

Browning sat quietly, unattended, on a wooden plank propped by concrete blocks beneath a brush arbor throughout most of an afternoon and listened to concerns of the people of the grass-roots; he personally carried Communion to a hospitalized elder, and he visited the domestic violence shelter operated in one of the buildings of Bishop Hare School by White Buffalo Calf Women's Society; he observed a cross-section of reservation life dispirited by neglect; he linked arms to dance the honoring dance during the name-giving ceremony. The Primate stood in the center of the great circle in the Dakota twilight to accept the many handcrafted gifts, which included eight star-quilts, a beaded stole and a chief's head-dress with full-length trail. The latter perfectly matched the beaded moccasins which were presented to the Presiding Bishop at his installation by the Rev. Noah Brokenleg, senior priest of the Rosebud Mission.

Minnesota Convocation

In contrast to the brush arbor in South Dakota, the great Eucharist and ordination in Minnesota was held in a Cathedral. Other events of the convocation, during the last weekend of June, took place on the green, circled by gothic towers of the old and historic Shattuck boarding school.

Episcopal Indians of North Dakota, Wisconsin and Minnesota journeyed great distances to Faribault to participate in celebration of the 125th anniversary of the establishment of the Cathedral of our Merciful Savior, founded in 1862 by Bishop Henry Benjamin Whipple, known in his time as "Apostle to the Indians." This man, the first bishop of Minnesota, stormed Congress, White House and Episcopal General Conventions as advocate of Indians, and, in fact, it was Whipple who whipped the Protestant Episcopal Church into a social consciousness in regard to Indian affairs.

As in South Dakota, the theme of the Minnesota Convocation was one of reconciliation. Here, among green lawns and towering trees, the message of reconciliation between two races of people was subtle and implied. Not only was it the anniversary of the cathedral founding but also the 125th anniversary of the tragic 1862 "Minnesota Uprising," during the Santee Sioux broke out of the narrow confines of their Minnesota Valley reservation in a last uprising against long years of government treachery and deceit. In the end, 700 white settlers were dead.

After trials, lasting about five minutes each, death sentences were pronounced upon 306 Indians. It was through intervention of Whipple directly with President Lincoln sentences were commuted for all but 38, who were hanged at Mankata on the day after Christmas, 1862. The Santee Sioux, among whom the Episcopal Church had begun mission in 1859, were expelled from Minnesota and sent by overcrowded boat to Dakota Territory. The Episcopal Church accompanied the Santee.

Such was the backdrop as some 650 Minnesota Episcopalians -- Indian and white -- worshipped together at the ordination to the diaconate of Johnson Loud, Jr. (Ojibwa), and priesting of Ivan Sutherland, a non-Indian whose 43 years as a lay reader have been centered at the Rice Lake Chippewa Reservation in northern Minnesota.

Some 40 adults from Red Lake Chippewa Reservation traveled the 300 miles to attend ordination services for Loud, a former school teacher in Wisconsin who returned to his home reservation in northern Minnesota and began study for ordination under Canon XI. An accomplished artist, Loud's pottery has been widely exhibited, and his murals decorate a school building and tribal government offices of the Red Lake Band.

As a symbol of his spiritual leadership, a pipe was presented to the Presiding Bishop by Fr. Virgil Foote, who also gifted diocesan bishop, the Rt. Rev. Robert Anderson, and his wife with pipes. Star quilts, baskets and wild rice were presented to other distinguished participants of the convocation, which included the Rt. Rev. Harold Hopkins Jr., bishop of North Dakota, and the Rt. Rev. William Wantland, bishop of Eau Claire.

The North Dakota Committee on Indian Work will host the 1988 tri-diocesan convocation at Fort Berthold, where Episcopal mission began in the last year of the 19th century. It was then that a group of 20 Standing Rock Sioux Episcopalians set out far up the Missouri River on a preaching mission to the Arikara people, one of several instances of Indians evangelizing Indians.

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(Picture Caption Attached)

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DPS 87160/8

PICTURE CAPTION

Three Bishops, No Waiting ?

(87160) -- Even with three bishops, when you have 85 confirmands and two receptions, the proceedings take up quite a bit of time. No one minded, however, because this service of Confirmation was only one highlight of a three-day Niobrara Convocation that drew 2,100 people and also saw two baptisms, one marriage, 77 lay ministry commissionings and one presbyteral ordination. Leading the laying-on-of-hands at Confirmation are, from left, Bishop Harold Jones, first Native American consecrated to the Episcopal Church episcopate; South Dakota Diocesan Bishop Craig B. Anderson and Presiding Bishop Edmond L. Browning.

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MISSIONARIES HELD

IN SUDAN

DPS 87161

NEW YORK (DPS, Aug. 6) -- An Episcopal missionary teaching theology in the Anglican seminary in Sudan was taken hostage early in July. As of Aug. 6, there was no word as to his whereabouts.

According to reports from southern Sudan, forces of the Sudan People's Liberation Army entered Bishop Gwynne Theological College at Mundri on July 6 and took the Rev. Marc Nikkel, an overseas appointee of the Episcopal Church; Catherine Taylor and Steven Anderson, Americans teaching English and supported by ACROSS (Association of Christian Resource Organisations Serving the Sudan); Elizabeth Sinclair, a nurse from England, also supported by ACROSS; some Sudanese students and a Sudanese family. The rebels later released the students and family.

The Rev. Canon Burgess Carr, Africa partnership officer of the Episcopal Church, has been negotiating for information concerning the hostages both in Nairobi and Khartoum, along with English missionary society personnel and officials of the British High Commission and U.S. State Department.

Nikkel, 37, was appointed Jan. 1, 1981. A native of California whose parents still live in Reedley, Calif., he was ordained to the diaconate by the Rt. Rev. A. Heath Light, bishop of Southwestern Virginia, in 1985, and to the priesthood at Bishop Gwynne in 1986. The Diocese of Southwestern Virginia and the Episcopal Church of the Province of Sudan are mission companions.

Nikkel has a Bachelor of Fine Arts degree from the School of Visual Arts in New York City and a Master of Divinity degree from Fuller School of Theology in Pasadena. He spent a term at General Theological Seminary in New York and another at Selly Oak Colleges in Birmingham, England. He was a free-lance illustrator and designer prior to attending Fuller and becoming a full-time church worker.

He has worked in Africa before, spending a year in Zaire in 1971 and in Nigeria in 1976. He is known for his great love of Africans, and especially the Dinka tribe of southern Sudan.

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NEW WOMEN'S

GROUP FORMING

DPS 87162

NEW YORK, (DPS, Aug. 6) -- "Women of Many Blessings," a nascent study and advocacy group, held its initial meetings at the Episcopal Church Center here in May and July.

"Women of Many Blessings" will work through existing program channels of the Episcopal Church and its networks to create a framework within which women could develop their ministries and talents, both in and out of the church.

Meeting at the invitation of Ann Smith, director of the Church's Women in Mission and Ministry Office, the initial group included Anne Fulk, Lillian LaPorte and Eileen Witzky from Episcopal Church Women and Gloria Brown, since named as the new staff officer for the Coalition for Human for Needs (Eds.: See DPS 87159), Marge Christie, Lois Gatchell, Inez Harris, Allison Moore and the Rev. Betty Bone Schiess.

. July's meeting focused on ways to accomplish goals. With details of internal organization and choosing first tasks still being worked out, the group is seeking participation of women and men from all parts of the church who are working towards the elimination of injustices and barriers to the full participation of women within the church and society.

Noting that most groups which presently focus on women's issues are autonomous organizations, independent of the national church structure and budget, the organizers stressed that the church also needs an advisory group within the national structure to encourage compliance with resolutions which condemn sexism and mandate the full participation of women, to highlight the voices, experiences and needs of women in existing organizations, to demonstrate the interdependence of sexism with racism, economic exploitation and other forms of oppression and to support the actions of people who are serving and empowering women at the grass roots level.

The "Women of Blessing" group used the World Council of Churches' decision to sponsor a "Decade of Churches in Solidarity with

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DPS 87162/2

Women," to begin in 1988, the work of the Justice for Women Working Group of the National Council of Churches and reflection on their own experience as Episcopal women as resources for a vision of how to guide the Episcopal Church to more holistic life.

Recurring themes of these initial discussions included "men and women on behalf of women" and "personal and institutional journeys to wholeness." The group also cited some of the major issues facing women today and noted their impact on men as well: the "pauperization of women," a label for women's decreasing buying power in current economic structures; domestic violence; the need to face the realities of racism and class differences within the church if people are going to empower rather than hurt or ignore each other; changing family roles and structures, including pressing problems of teenage pregnancy, youth employment and single parent families; reproductive technology and women's ability to determine how they will use their bodies; and the perceived failure of the church to recognize and support women's ministries (lay and ordained) in worship, budget priorities or leadership positions. Participants stressed the importance of women and men identifying how their particular social concerns (peace, labor justice, housing issues and so on) affect women's everyday lives.

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BROWNING JOINS NCC

PAPAL GREETING

DPS 87163

WASHINGTON (DPS, Aug. 6) -- Presiding Bishop Edmond L. Browning joined other Christian leaders in a statement welcoming Pope John Paul II on his second pastoral visit to the United States that was issued by the President and General Secretary of the National Council of the Churches of Christ in the U.S.A. (NCC).

Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, and Msgr. Daniel F. Hoyer, general secretary of the NCCB, signed a short statement printed with the NCC document.

"Witnessing together to a Divided and Hurting World" is the title of the NCC statement. It says, "During September 1987 Christians throughout the United States welcome John Paul II, pastor of all Roman Catholic Christians. We pray that his pastoral visit may support the ministries of all Catholics and may strengthen the ties among all who confess Christ the Lord and Savior. We desire to reach beyond what still separates us, by returning in faith in hope to the foundation of our faith, Jesus Christ (1 Cor. 3-11). In this message we call upon all Christians to seize this moment as an opportunity for renewed common witness before a divided and hurting world."

Browning and the Pope had a private half-hour meeting in January, and the Presiding Bishop and his staff spent an additional two days in ecumenical talks with pontifical authorities. Browning is one of the Church leaders who will meet privately with the Pope during the American tour for a formal exchange of views.

"We share the perception of hope and opportunities conveyed in this welcome statement bearing the signature of so many Christian brothers and sisters," May and Hoyer said in their acknowledgement, which continues:

"For their goodness in lifting up these sentiments of common faith and vision, we rejoice. With them we pray that the forthcoming visit of Pope John Paul II to the United States will further focus our hopes and sharpen our sense of the ecumenical opportunities before the people of our country. We encourage our Catholic people to join in every way they can with our fellow American Christians in 'unity of service.'"

DPS 87163/2

"Unity of service" is the theme adopted by U.S. bishops for the Pope's visit.

Philip R. Cousin, president, and Arie R. Brouwer, general secretary, signed the NCC statement, which concluded:

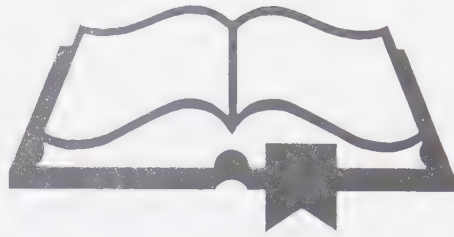
"However deep our divisions, the Church as the Mystery of Christ is called to be a sign and instrument of the unity of the whole human community (Eph. 1:10). May our common witness make us an ever more faithful People of God."

Eds.: Text of the "Witnessing Together" follows.

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Witnessing Together to a Divided and Hurting World

September 1987



We give thanks to the Lord Jesus Christ who calls all who confess his name to witness the Gospel to the world. During September, 1987 Christians throughout the United States welcome John Paul II, pastor of all Roman Catholic Christians. We pray that his pastoral visit may support the ministries of all Catholics and may strengthen the ties among all who confess Christ the Lord and Savior. We desire to reach beyond what still separates us, by returning in faith and hope to the foundation of our faith, Jesus Christ (I Cor. 3:11). In this message we call upon all Christians to seize this moment as an opportunity for renewed common witness before a divided and hurting world.

Being A People Together

We pray that the occasion of Pope John Paul's visit will aid all Christians to recall the centrality of Scripture, and to enhance our opportunities for common action, mission, spiritual renewal and growth toward the communion to which the Gospel calls us in faith. For the Gospel "is the power of God for salvation to everyone who has faith" (Rom. 1:16).

We value the presence of one another's Christian communities and rejoice in one another's ministry in our country. Recent Catholic pastoral letters on racism, economic justice, and world peace have stimulated wide interest among Christians of all traditions. We live together in a civil society that treasures religious freedom, one which is deeply influenced by the Christian churches. We respect those many families whose marriages experience both the unity and divisions between our churches. Their daily life is a concrete sign to our churches of the need to heal our own brokenness.

We join Pope John Paul's conviction that Christian divisions are "an intolerable scandal which hinders the proclamation of the Good News in Jesus Christ." We support his attempts to make ecumenism a pastoral priority in worldwide Roman Catholicism and his desire to be a listener and participant in this ministry of reconciliation. In this country, we pledge and work to make this irrevocable commitment a lived reality in the churches, through our witness and collaboration in mission, spirituality and dialogue. Indeed, these are a gift of the Holy Spirit (John 15:26, I Cor 12:13). May John Paul's visit, we pray, enhance that real, if not yet perfect, communion we already experience among our churches here.

United States Christians are a very diverse community in an environment of religious pluralism in a secular setting. This country, with its array of peoples of so many ethnic, racial and national identities, is a microcosm of the world. Along with Native Americans, the historic Black Churches, the large Hispanic community and hundreds of other groups are a gift and a challenge. This diversity enriches our modes of Christian witness, spiritual understandings and pieties, and perspectives on church unity. This diversity also challenges all Christians to promote reconciliation within and between the churches.

Giving Common Testimony

In cities and towns in our vast country Christians of many churches join in community ministries, common educational projects, evangelism, service programs, social witness for justice and peace, prayer and dialogue. Most local ecumenical agencies have Roman Catholic participation. Nearly half the Catholic dioceses hold membership in them.

Movements of spiritual and liturgical renewal unite Christians and deepen life in the Spirit by bringing us together in the Week of Prayer for Christian Unity, the charismatic movement, joint worship, retreats and a variety of family enrichment programs. Common efforts at evangelization and Bible study witness to our recognition of Scripture as the root and foundation of our shared heritage. Religious orders of different churches have met together to share their spirituality and assess their contribution to Christian unity.

We are grateful for the dialogues between churches and other Christians which enrich the whole Christian community by Roman Catholic involvement. The international dialogues have lifted our hopes for understanding and deeper reconciliation, namely: the World Council of Churches' document on **Baptism, Eucharist and Ministry**; the Anglican-Roman Catholic **Final Report**; Lutheran, Methodist, Orthodox, Disciples, Reformed, Pentecostal and Evangelical discussions with Roman Catholics. The Catholic bishops' dialogues in this country also serve the worldwide pilgrimage toward reconciliation, for example, with Eastern and Oriental Orthodox, Southern Baptists, the Polish National Catholic Church, Lutherans, Episcopalians, Disciples, Reformed/Presbyterian, Methodists and, through Faith and Order, a wide range of other communions including the historic peace churches, Black denominations, Pentecostals, Holiness and Evangelical Christian bodies.

As Christians we are reaching out together to our fellow citizens of other faiths. The tragic history of Christian-Jewish tension is being challenged in the United States through mutual efforts of study and action. In recent years thousands of Asians, often non-Christians, have been received in the United States through Christian collaboration in refugee resettlement. Likewise, Christians together work with Muslims toward greater mutual understanding, while we respect the faith commitments of both communities.

There are important opportunities for national common witness. While the Roman Catholic Church is not a member of the National Council of Churches of Christ, Catholics participate in many of the Council's ministries for mission, education and social witness, including the Faith and Order Commission. The Council itself is a community of thirty-two Christian communions committed to seeking Christian unity among all who confess Jesus Christ, and includes many more communions who participate in specific ministries within its life.

In the National Council's service with partner churches overseas, many Catholic religious orders are involved, promoting this common mission. In ecumenical formation and education, members of the Council and Roman Catholics work to nurture the compassion of Christians here and bear witness to the suffering and anguish of persons and communities around the globe. We work together to raise consciousness of the needs of people in our cities and rural areas, in the Third World, in Eastern Europe, and the needs of those who suffer from racial injustice and gender discrimination wherever they may be.

Confessing Our Divisions

Although we are aware of our different approaches to many difficult problems, nevertheless, all Christians seek to be faithful to our common confession of Jesus Christ and to the Gospel mandate, even when deeply held convictions lead us at times to different ethical choices. Differences in our society are often reflected in our churches. Some of these tensions will likely surface during this papal visit. We do not deny these tensions or our relationship with those who voice them, lest we distance ourselves from the reconciling challenge made plain to us in the Gospel. In our brokenness, we pray and work together for new levels of commitment to the unity given by the grace of the Holy Spirit, who alone reconciles (II Cor. 13:13).

However deep our divisions, the Church as the Mystery of Christ is called to be a sign and instrument of the unity of the whole human community (Eph. 1:10). May our common witness make us an ever more faithful People of God.

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PICTURE CAPTIONS

Province Celebrates Soto Episcopate

DPS 87164

In early July, Episcopalians of North, Central and South America gathered in Caracas, Venezuela for the consecration and ordination of the Rev. Onell A. Soto as bishop of Venezuela. Soto, who was serving on the staff of the Episcopal Church Center as mission information officer when he was elected, is a native of Cuba and had served as provincial secretary of Province IX before joining the staff of the Presiding Bishop. Some of Soto's colleagues from New York flew down to join the bi-lingual ceremonies that made him a bishop and chief pastor of the Church in Venezuela. Like Costa Rica and Puerto Rico, Venezuela is an extra-provincial diocese of the Episcopal Church. In the first picture (87164/1) bishops assemble around Soto to invoke the Holy Spirit to "make him a Bishop" -- the actual ordination. Later in the service, the bishops presented Soto with gifts symbolic of the office, such as (87164/2) the Book of Common Prayer. Finally, Bishop James Ottley of Panama, President of the Province, right, presents the newly-ordained Bishop to the assembled Church (87164/3).

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PHILIPPINE CHURCH

TO SEEK AUTONOMY

DPS 87165

NEW YORK (DPS, Aug. 6) -- The Philippine Episcopal Church has resolved to seek autonomy from the Episcopal Church and will bring a resolution to that effect to the General Convention in Detroit next July. A covenant agreement was drafted in a "highly successful" first meeting of the Joint Committee on the Philippine Covenant in Quezon City July 13-15.

The Philippine Episcopal Church at present consists of four dioceses: Central Philippines, created in 1901; Northern Philippines (1972); Southern Philippines (1972) and Northern Luzon (carved from northern diocese in 1986). A fifth is soon to be added.

The church claims more than 92,000 baptized members, of whom slightly over 21,000 are considered active communicants; 418 congregations; 129 active clergy (and 31 retired); 425 lay workers and 93 institutions.

A detailed five-year plan and budget projection (1988-1992) was put together as a result of intensive work in the dioceses. Every area drafted a mission statement and defined its goals, program thrusts and specific objectives for this report. There is a sense of real momentum in the process, according to Americans who are part of the consultation.

The Episcopal Church members of the Joint Covenant Committee are the Rt. Rev. Lyman G. Ogilby, retired bishop of Pennsylvania, who served as bishop of the Philippines for 14 years in the 1950s and 1960s; the Rt. Rev. Furman Stough, bishop of Alabama, chairman of the Executive Council Standing Committee on World Mission; and Lyn Johnson, who represents the Province of the Pacific and is also a member of the United Thank Offering Committee. Judith M. Gillespie, executive for World Mission, attended this first joint meeting with the two staff who will work regularly with the committee: the Rev. J. Patrick Mauney, partnership officer for Asia and the Pacific; and Robert E. Brown, director of Mission Operation Support.

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On the Philippine side, the members are the Most Rev. Manuel C. Lumbias, Presiding Bishop of the PEC and the bishop of the Central Philippines; the Rt. Rev. Richard A. Abellon, bishop of Northern Luzon; the Rt. Rev. Robert Lee O. Longid, bishop of the Southern Philippines; and the Very Rev. Henry W. Kiley, dean of St. Andrew's Seminary in Manila.

A covenant for planning for autonomy was developed some years ago and adopted at the 1982 General Convention. In 1985, the Philippine Episcopal Church notified General Convention of its intention to begin a three-year trial period in preparation for becoming an autonomous province, a procedure outlined in the 1982 resolution. Now, the church has clarified its resolve to end its constituent relationship with the American Church and instead take its place among the autonomous members of the Anglican Communion, sometime after Jan. 1, 1989.

The panel plans to have a final draft of the new Constitution and Canons of the Philippine Episcopal Church ready to be reviewed within the dioceses by Jan. 1, 1988, and to be approved by the PEC National Convention in May 1988.

The draft covenant agreement touches on four major areas of concern: the institutional relationship between the two churches, the sharing of resources, relationships with the Iglesia Filipina Independientes and implementation of the covenant itself.

The spirit of the agreement is perhaps best demonstrated in the draft preamble:

"Having been once a constituent part of the Episcopal Church in the USA, the Philippine Episcopal Church now takes its place alongside other churches as a national autonomous province of the Anglican Communion. The two churches rejoice in the common tradition and history they have shared through the years and now joyfully reaffirm this heritage. As we worship and pray, as we live and proclaim the Gospel, as we promote God's justice, peace and love in our nations and throughout the world, we both honor our common history and demonstrate that interdependence in the Body of Christ which is the hallmark of true mission. We rejoice hands and hearts with our brothers and sisters everywhere in obedience to the cause of Christ."

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CHURCH NEWS BRIEFS

DPS 87166

DEERFIELD, Fla. (DPS, Aug. 6) -- The first meeting of the expanded Joint Committee on Dialogue between the Episcopal Church and the American Episcopal Church was held here, June 20-30, to discuss problems and possibilities confronting these bodies in their relations with each other. Chairing the meeting were the Rt. Rev. William C. Wantland, bishop of Eau Claire of the Episcopal Church, and the Most Rev. Anthony Clavier, Primus of the American Episcopal Church. Nine representatives of each church were appointed by their primates. Topics included pastoral care, especially in emergency situations; the meaning of mutual recognition as churches; the problems of expressing differences without prejudice or animosities; and the meaning of the term "Anglican" with regard to the question of what constitutes an ecclesial body as part of the Anglican Communion. The meeting closed with assignment of study papers to provide a basis for consideration at the next meeting.

ATLANTA (DPS, Aug. 6) -- Louis C. Schueddig, executive director of the Episcopal Radio-TV Foundation, announced recently the availability of one of the Foundation's recent TV productions, "Music: A Revolution in the African Church." Narrated by Schueddig and filmed in Kenya by Foundation production chief, Arden D. Moser, the film details in words and song the emergence of African tribal music as a liturgical music form in the Anglican church in East Africa. The "quiet revolution," as Schueddig calls it, is described in the film by Anglican Archbishop Manasses Kuria of Kenya as a natural development of a Christian people, seeking to express their worship in musical forms familiar and comfortable to them. Some of the 44 Kenyan choirs contributing to the video shown in Kenyan "choir marches" through the countryside and in Kenyan churches, graphically and audibly tell the story of the new church music in the growing Christian community in Africa. The 27-minute video cassette is available for purchase at \$49.95 from the Episcopal Radio-TV Foundation, 3379 Peachtree Road, N.E., Atlanta, GA 30326. Phone 1-800-552-1313. Wait for tone. Press 7721. Mastercard and Visa accepted.

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DPS 87166/2

NEW YORK (DPS, Aug. 6) -- The Rev. Richard L. May, vicar of the Parish of Trinity Church and St. Paul's Chapel here, has accepted a call to be the 33rd rector of historic Bruton Parish in Williamsburg, Va., effective Aug. 1. Bruton Parish welcomes over a million visitors a year, ministers to a large resident congregation and has an active ministry to students and faculty at the College of William and Mary. May joined the staff of Trinity as executive assistant to the rector in 1977 and became vicar in 1979. He was also the announcer on the "Trinity Church Hour" radio program. Prior to coming to Trinity, May was rector of the Church of the Epiphany, Jacksonville, Fla., and president of St. Mary's Springfield Day Care Center and Brentwood Day Care Center. Formerly, he was a practicing attorney. Born and educated in Omaha, Neb., May holds degrees from the University of Nebraska at Omaha; Creighton University Law School; Bexley Hall, Kenyon College; the New York Theological Seminary; and the General Theological Seminary, New York City. He was ordained deacon in June 1967 and priest in December of the same year. He and his wife have two children.

WASHINGTON (DPS, Aug. 6) -- The House Appropriations Committee has indefinitely postponed a vote on a budget measure which would have eliminated the federal subsidy that gives lower postal rates to religious and other non-profit publications. The postponement occurred, according to Jim Doyle, executive director of the Catholic Press Association, after the committee received "tens of thousands of communications complaining about that decision." He said the amount required in the next fiscal year to maintain the current level of subsidy would be about \$550 million. Last year, the U.S. Postal Rate Commission urged Congress to eliminate the current across-the-board subsidy for non-profit mailers and instead provide separate sub-classes that would receive subsidies of varying amounts. Any changes in the system must be enacted by May 7, 1988, according to Doyle. Religious non-profits will have opportunities to testify on the matter at several hearings later this year.

BELFAST, Northern Ireland (DPS, Aug. 6) -- Katherine Poulton was ordained the first woman deacon in the Church of Ireland on June 21 at St. Patrick's Church, here. Prior to her ordination, Poulton, 25, took a degree in theology at Manchester University in England before

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returning to work at the Northern Ireland Housing Executive for two years. She will be serving at St. Comgals in Bangor, near the northeast coast of Northern Ireland, where, in addition to pastoral work, she will assist at Sunday services, teach in a local primary school and direct a youth fellowship. Her husband, Ian, serves as a curate at St. Mark's Church in nearby Newtownards.

SEWANEE, Tenn. (DPS, Aug. 6) -- University of the South vice-chancellor and president Robert M. Ayres, Jr., has announced his retirement, and provost Dr. Arthur M. Schaefer has announced his resignation, both effective Sept. 1, 1988. Ayres was elected in 1978 after serving one year as acting vice-chancellor and president. A 1949 graduate of the University, Ayres has also served as president of the university's Associated Alumni, a member of its Board of Trustees and a member of its Board of Regents, serving twice as its chairman. In each year since 1978, the university has recorded budget surpluses. It has retired an accumulated debt of \$1.2 million and has increased its endowment from \$20 million to more than \$90 million. In announcing his resignation, Schaeffer, who was named provost by Ayres in 1977, noted, "I agreed to serve as long as I was needed, or until he left." As provost, Schaeffer served as chief academic and chief financial officer of the university and as vice-chancellor pro tem, working closely with Ayres in developing the plan to alleviate the institution's difficulties and playing a key role in carrying out that plan. The University of the South is governed by 28 dioceses of the Episcopal Church in 12 states and has a College of Arts and Sciences and a School of Theology.

OCONOMOWOC, Wis. (DPS, Aug. 6) -- The National Council of the Evangelical and Catholic Mission (ECM) held its semi-annual meeting here in mid-May. The Rt. Rev. William Stevens, chairman, gave a report of meetings with the committee appointed by Presiding Bishop Edmond L. Browning to seek a position of mutual understanding between opponents and supporters of the election of a woman as bishop. The Council called a draft of a response by the committee "not acceptable," expressed concern that the committee "represented only one view" and asked the Presiding Bishop to include those with divergent views "...so that worthwhile dialogue may get under way and God's Church may be properly

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nurtured and supported for all and not only for some." Several members of the Council were appointed to investigate future cooperation with other groups in the church with whom they share concerns. A series of resolutions on ECM positions were passed. Plans were discussed for the group's annual conference in Denver, Oct. 23-24, the theme for which is "Looking Toward Lambeth." There will be papers on ecumenism, dogmatic theology, mission and ministry and social issues. Speakers will include: the Rt. Rev. Stanley Atkins, first chairman of ECM and retired bishop of Eau Claire; Dr. Margaret Hewitt, professor at Exeter University, member of General Synod of the Church of England and moderator of WAOW; Dr. William Oddie, formerly of Pusey House, Oxford; and the Rev. Herbert A. Ward, director of St. Jude's Ranch for Children and a member of ECM's Council. Dorothy Spaulding of McLean, Va., was appointed executive secretary of ECM.

NEW YORK (DPS, Aug. 6) -- Presiding Bishop Edmond L. Browning's April 3 letter to bishops seeking to create a constructive context for the Church's debate on human sexuality (Eds.: See DPS 87083) has been translated into Spanish and mailed to hispanic clergy. Copies of the translated letter are available from the Rev. Herbert A. Arrunategui, national Hispanic officer, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

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TRAINING SESSIONS

HELD ON CURRICULUM

DPS 87167

NEW YORK (DPS, Aug. 6) -- A new Episcopal Church curriculum addressing spiritual perspectives on sexuality is currently being introduced in training sessions around the country.

Sexuality: A Divine Gift, "A Sacramental Approach to Human Sexuality and Family Life," is the fruit of a 1982 General Convention resolution calling for the development of "ways by which the Church can assist its people in their formative years (children through adults) to develop moral and spiritual perspectives in matters relating to sexuality and family life." It was produced by a task force assembled from Episcopal parishes, schools and national Church staff in cooperation with the National Association of Episcopal Schools and was field-tested in Episcopal parishes and schools.

The first training session for the curriculum was held July 6-10 at the Church Divinity School of the Pacific. According to the Rev. Dr. Barbara Taylor, staff officer for ministries with children at the Episcopal Church Center and a member of the task force which designed the curriculum, it drew a very positive response -- on both process and content -- from the 16 participants, most of whom were from Province VIII. A training session scheduled for Aug. 2-7 at Kenyon College had 18 registrants. Further sessions are slated for Sept. 21-23 at the Warwick Conference Center in New York, Nov. 30-Dec. 3 at the Duncan Conference Center in Florida and for Houston during January. Other sessions are being planned, and it is hoped to have at least one training session in each province, with both diocesan and parish leaders encouraged to attend.

According to Taylor, interest in both the curriculum, whose publication date is anticipated to be the first week in October, and the training sessions is running high. She describes the curriculum as "an open program. There's no bias built in, so people can select those topics they want to emphasize, depending on what the parish wants and needs to do, and it's designed to be used for young children through senior citizens, with special material for each."

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Based on an historical theological foundation, the curriculum, with its leaders' guide, contains a teaching process based on dialogue, information and theological reflection; a suggested method for deciding whom and what to teach; a guide to help select a leader/teacher for exploring issues of human sexuality and an extensive list of both print and audio-visual resources.

A flyer for the program lays out a framework of five premises from which it evolved:

- History: Christian teachings about sexuality through the centuries reveal significant change, conflict and confusion that still remain unsettled, requiring continual effort to discern what is truly sound religious guidance
- Language: We lack a shared vocabulary of human sexuality that is precise and consistent
- Theology: We need an Anglican focus on God's loving gifts to balance the historic emphasis on human failings
- Dialogue: Open, candid exploration is possible when we are confident of God's unfailing truth. We can trust dialogue-centered learning
- Relational Patterns: A relational pattern, whether marriage or single, should not be used to judge a person's worth. Rather, we need to focus on qualities of relationships which provide a basis for one's living a life centered on the Good News of Christ.

In addition to Taylor, members of the Task Force on Human Sexuality are: Susan Procopio Browne, a certified sex educator; Judith Carlson, coordinator, Christian Education, Diocese of New Jersey, and Taylor's predecessor at the Church Center; the Rev. Canon David Forbes, National Association of Episcopal Schools; Ann Gordon, executive director, National Association of Episcopal Schools; the Rev. Canon Robert Hansel, director, Bishops Center, Diocese of Southern Ohio; the Very Rev. William Maxwell, Cathedral Church of St. Mark, Salt Lake City; the Rev. John Palmer, Helen Keller International; Karen Sterbenz, regional religious education coordinator, Province V, and coordinator of Christian Education, Diocese of Missouri; Esther Walter, certified sex educator, Diocese of Iowa; and Anne Wilson, retired educator, Baltimore.

The curriculum may be ordered for \$5 per copy, with checks made payable to the Domestic and Foreign Missionary Society of the Episcopal Church and mailed to: The Rev. Dr. Barbara Taylor, Episcopal Church Center, Ministries with Children, 815 Second Avenue, New York, NY 10017. For further information on the curriculum and training events, contact Taylor or Ann Gordon, executive director, National Association of Episcopal Schools, also located at the Church Center. The telephone number is (800) 334-7627 or, within New York State, (212) 867-8400.

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